

THE DIVINE SCIENCE WEEKLY

PUBLISHED BY THE COLORADO COLLEGE OF DIVINE SCIENCE
1819 EAST FOURTEENTH AVENUE, DENVER

Entered as Second-class Matter January 23, 1919, at the Postoffice at Denver, Colorado, under the Act of March 3, 1879

Vol. V

NOVEMBER 3, 1923

Number 37

On What Does Your Faith Rest?

By NONA L. BROOKS.

EVERYBODY has faith in something. What we are thinking, feeling, doing, proves where our faith rests. It is most important that your faith and mine should be based upon the right—on Truth, not on its opposite, error; on good, not on its opposite, evil. Since it has been proved that what we can be depends upon what we believe; our highest service depends upon an immovable faith in God. We must not depend upon things temporal, that which does not count for the eternal richness of life. "According to thy faith, be it unto thee," says Jesus. Shall we bring these words closer still? According to thy faith, it is unto thee. There are many who are having difficult experiences for which they feel that they are not responsible. These difficulties have been brought upon them by the deeds of others, they tell us. What is the answer in these cases?

Our most serious difficulties are not our aggressive mistakes, but our negative attitude, or perhaps an indifferent attitude toward the finer things of life. We do not stand by principle, and still we wonder why we are borne in upon by negative conditions. Our responsibility is to take an invincible stand in Omnipresence—in the truth that God and God in action is all there is. If we are true to our Basis, we shall not be liable to the ills that humanity persists in experiencing owing to old thought habits.

How shall we put out the old thinking and come into the new? Let us be willing to face facts. Where are we failing to live up to our best? I long to know wherein I am making mistakes. When the mistake is found let us not condemn ourselves, but begin to right the wrong by facing it squarely. I wish to know my errors in order that I may right them, and thereby strengthen my work. Our ideal is progressive; it is going ahead of us always. A master stood before what was considered his masterpiece—a beautiful picture. One said, "It is wonderful," another, "It is perfect." "No, no, no, not perfect," exclaimed the artist. "My ideal is more beautiful than this. It is not perfect. I shall paint another, still more beautiful. If I had called my work perfect in execution, what would there have been for me? My work would have been ended."

When you and I think that we have attained the highest we can express, there is nothing more. This is death, the only death there is. Life is continuous progress and unfoldment. There is no finality of expression in Truth.

Mary Allen tells the story of the small girl who brought the same thing to her two successive days, and expected commendation; but Miss Allen did not

commend. Turning to the child, she said, "I cannot say that your work is good, for you should have brought me something better today than you did yesterday." This is the expression of the biggest love; for it is this love that demands something continuously better. Each tomorrow is a new opportunity for an improvement on today.

There is always something bigger and better for those who are truly living. We can not exhaust the wonders of God and the beauties and treasures of His Universe. The infinite call, "Come up higher," is ever sounding in the soul of the one who is in earnest about living. Let us not be satisfied with moderate accomplishment; but let us pass on to the mark of our high calling. We press on as fast as we come up over our errors. Let me ask myself, "Where am I falling down? How shall I come up over my mistakes?" What our mistakes are is not the important thing, but how we are overcoming them is most important in our development. The kind of errors we make is determined by the stage of development in which we are. Let us endeavor to comprehend the process of living sufficiently to know that progressive development is the great step toward overcoming our faults.

What is a true test in our lives? We often hear, "Oh, well he believes earnestly, it is not important what he believes." This is not true; there is a tremendous difference. What we believe is the true test; for our faith must be based upon eternal Truth. According to your faith, it is unto you. Test yourself. How do I feel at the time of an epidemic? A bit frightened? Do I wonder what I had better do? Do I follow the outer recommendation? What about my attitude in a threatened financial flurry? Do I say, "What if I should lose what I have?" If you do, your faith is not built on the infinite and unchanging abundance of God. If I am fearful at a time of the so-called prevalence of a given disease, I prove that I do not know God as health. If my faith is based on God as the health of His people, I shall not be moved. A so-called epidemic is the outcome of human ignorance; there is no contagion but the contagion of good in a universe which is God in action. Get to work; work until you are sure of your basis—infinite, unchanging Abundance. Be true to your Basis. Know nothing but Eternal Principle. No evil will come nigh thee.

Principle in the business world is the same as in the health world or in the home world. Faith resting quietly, peacefully, confidently in God, shows us the way out of all difficulties. This is the only cer-

tain protection in the world. Let us find out whether you and I are always sure upon what our faith rests? When something happens or threatens to be serious, our attitude in the situation will show what we are really believing. Does our faith rest upon good alone? Are we standing in good free from evil? Let us test our mentality. Is the feeling of fear arising in our mentality until it is the predominating one in our thought? Are we wondering what is going to happen next? If we are, we have more faith in evil than in good. Daily experiences test us out as to whether we have more faith in evil than in good.

What shall I do to come up over the condition of confusion? Cultivate faith! Let it not be a spasmodic but a systematic faith. Study every day. Study does not mean lip-reading. It means meditation and communion. Study whatever book means most to you; that which meets your need. Open your mentality to the best it has to give you. Keep your silences with regularity and steadfastness of purpose. There must be the times of withdrawal, the times of the certainty of all Good. The times of the silence are the strengthening times; in these sacred moments of absolute communion we gain the wisdom and the power to meet the problems of the day's work. Remember that Jesus had his times of withdrawal. I wonder! Are we quite faithful enough? Systematic work—study and practice—will open the way to any one of us. If we identify with God, all good will open out to us.

Freedom is ours. As a child of God I am free. We must truly live the thing that we are speaking. Cultivate the certainty of health. God is the full, unchanging Health of his people. God is the abundant, eternal Supply of His people. Do you know it? Cultivate faith; practice the Presence. Avoid hearing negative suggestions. Do not believe in things; believe in the power of God. Evil cannot touch the man who stands fast in the power of God.

At a time when the papers were reporting that there were a large number of thugs in Denver, I was living in a home where the details of unpleasant incidents were read aloud from the morning paper. I found myself listening and feeling a bit disturbed, since my work took me out many evenings. Upon one of these evenings I was walking in a rather dark part of the city. There were quick, stealthy steps behind me. As I walked a bit faster, the steps seemed to me to grow quicker. It was eleven o'clock, and I was alone in the dark. I must face the situation without further delay, come what would. I stopped and faced squarely around; a young man with a tennis racket passed me, with a courteous, "Pardon me." I heard him chuckle. The next morning I said to my friend, "What are you trying to do? Stop my going out? That cannot be. I must go." After this incident there was no more reporting of the happenings of the night before at the breakfast table. I went my way evening after evening, unmolested. Do not let others talk to you of the negative, and do not do it yourself. Build on the right, not on the wrong thing.

It is said of Benjamin Franklin that he was a most persistent worker in ridding himself of his faults. Early in his life he had been egotistical and

self-satisfied, but good friends and experiences had called him down. He decided to change his ways, knowing that otherwise he would not get anywhere. This is the method he employed. He made a diagram with headings of the habits he wished to cultivate. If he failed on Monday, a cross was put down; so he worked through the weeks. Such habits as temperance, humility, order were Franklin's goal, and he watched the day to see that he was faithful. Resolution, frugality, independence, sincerity, moderation were on his list. What would be put on our list today? Temperance, order, moderation, the right kind of frugality, sincerity, love, power, wisdom, beauty, joy, integrity. Let us ask ourselves at the close of day, Have I failed in love this day? Have I failed in integrity? Have I failed to realize joy? We have a wonderful Basis—the living Presence of God about us, within us, through us, around us—loving us, living us. We shall succeed in living up to our best, in cultivating the right habits, by the power of the Presence. There is no doubt, no failure; the Infinite Presence of Power includes us and is included within us, God is thinking through us; God is living us. When we get our wrong conceptions out of the way, we shall succeed. "Prove me now, saith the Lord of hosts, if I will not open you the windows of heaven, and pour out a blessing, that there shall not be room enough to receive it." Malachi 3:10.

Blessings are being passed out through us and around us greater than we know. Rise in the might of consciousness until you are able to comprehend the treasure that is yours. Work for Truth. Systematize your thinking and your doing. Test yourselves. Make your diagram; and at night look over the day's accomplishment. Have you fallen short? Do not weep. Do not condemn yourself. Be honest with yourself. Promise that there will be no repetition of the fault tomorrow, and know that you will succeed by the power of God. On what does our faith rest, then? On Infinite Love, Infinite Power, Infinite Intelligence, Infinite Truth.

A SONG OF LOVE

FANNIE B. JAMES.

"Whom the Lord loveth, he chasteneth."

Whom Divine Love loveth, it purifieth.

Divine Love loveth all, purifieth all.

Divine Love purifieth human thought, and delivereth it from every belief of evil.

Divine Love blots out all transgression, and destroys the power to transgress.

Divine Love makes spotless the soul that it touches.

Divine Love casts out all sense of disease, and reveals the body without spot or blemish.

Divine Love banishes all fear and worry, and leaves naught to be condemned or criticized.

Divine Love dissolves all sorrows, tears, struggles and doubts.

Divine Love is a consuming fire to all negative beliefs.

Divine Love restoreth our souls to quietness and calm.

Divine Love is my guide; I cannot lack anything.

In Divine Love is my trust, and I dwell in its Presence forever.

A Series of Lessons in Divine Science

By EDITH L. LAVER.

LESSON IX.

TRUE SERVICE.

DUTY is one of the most uninspiring words in the English language, and anything done from a sense of duty is likely to be followed by results as colorless as the word itself. Yet one definition of the word *service* is "the rendering of duty to another." One who serves duty experiences all the undesirable reactions of servitude—restraint, submission, coercion, control. His existence becomes so cramped and his outlook so warped that he is a slave instead of a master. He is under instead of on top. Either this, or he is so complacent in his self-righteousness that little of real service can be expected of him. And why? Because duty is the very antithesis of freedom. Imagine Jesus doing anything from a sense of duty!

Listen to another definition of *service*: "Spiritual obedience; reverence; love." It was Jesus who lifted service to a place beside love, who substituted love for duty, and in whose life and teachings service and love were synonymous. He who serves in love serves in freedom, for where there is love there is freedom—Spiritual freedom.

"In its purest and most universal form, love is regarded in the highest conception of God as the essence of Divinity." Hence love is no superficial or unreasoning thing, and when considered at its highest is as alive as Life itself, as wise as Wisdom, and as powerful as Power, for **GOD IS LOVE**. Any service, therefore, impelled by love is service of the highest quality and the only kind that can be designated as true service. It is inconceivable that any service rendered with love, guided by wisdom, as its incentive could be followed by anything but positive and favorable results.

There are many kinds of service—wonderful service, and of course the kind that stands out as supreme is the kind that Jesus gave. Yet there are few who have rendered greater service to humanity than those who in giving great art to the world have added more beauty to the lives of men. I have in mind Beethoven. He loved his art—his work—and as we read his life we are impressed by the great love he felt for his fellow-men as well as for those in his immediate world. Then too he felt the nearness of God to an unusual degree. He once said, "I approach Him without fear, I have always known Him. . . . Neither am I anxious about my music which *will free him who understands it from the misery which afflicts others.*" And this from his note-book is significant:

"To do all the good one can,
To love liberty above everything,
And even if it be for a kingdom,
Never to betray Truth."

Thus we see that love for one's work is also essential if one would live to his highest.

There was only one Beethoven, as there is only one of you and one of me, and it is essential that

each one listen to and obey the inner call that Love sends out for his truest expression. There is something that each of us can do better than another can do it, and that is the thing we are to do. It is Law. To feel an urge within and then allow it to be sidetracked by the dictates or the personal opinion of another is one of the most serious things that can take place in one's experience. To murder the call of the Spirit is truly to kill. It is given to each one of us to follow the light that he sees, and this light within is not visible to any one else. It is only when we follow its gleam and are true to its guidance that we are living to our best, for it is only then that we are truly free. One of the greatest tragedies in the world is that there are so many misfits.

This does not mean that we are ever justified in shirking the task at hand because we feel we are called to another. The very fact that we do shirk will all the more keep us from reaching our goal. It means that the Spirit knows our rightful place in the affairs of the world, and that there can be nothing but harmony in the doing of any work inspired by the inner voice. And let us not forget that we serve not only in what we are wont to call our life work, but in small things as well. God recognizes no great nor small. Any act on our part that is designed to bring comfort or pleasure to another is true service because it is an answer to the call of Love.

I should like to conclude this series of lessons with a few words that express in one master-sentence the truth in regard to the highest service one can render to mankind—the service that Jesus gave, and that all others who are living and teaching the Truth have given and are giving to the world.

"He served God fully by his love to his fellow-men expressed in the perfect service that teaches men to live to their best by seeking only God and His Righteousness."

—Nona L. Brooks.

NOTE—These lessons are but an introduction to the study of Divine Science. For further study, I earnestly recommend Mrs. Fannie B. James' text *Truth and Health*, *Daily Studies in Divine Science*, and *The Divine Science Weekly*.

Enter thou into the Silence of the Most High,
And tune thy thought to its sacred trust,
And with the full Consciousness of the Father-God
Declare the Good for thy Brother-Man.

They who have wisdom will give their greatest love to perfection. They will love the pure, the lofty, the great, the best. They will attract the greatest and best from all sources and advance steadily toward the high goal of the supreme vision.

Healing Department

"I will restore health unto thee and I will heal thee of thy wounds, saith the Lord."—Jer. 30:17.

Healing means the giving up of all the past opinions and beliefs, which have caused only inharmony, and the changing of the way of thinking from negative to positive thoughts which are based upon Principle.

There is only One Presence and Power everywhere.

To realize this brings healing.

In order to realize, there must be the practice of:

HONESTY in one's endeavor to live from Principle. Face experiences squarely and see whether or not they will stand the test of Omnipresence. If not they are temporal and will pass away.

EARNESTNESS, in the seeking, a sincere desire to be healed, and a steadfast unwavering faith.

AT-ONE-MENT with everything and everybody, and acknowledgment of the Wisdom within, so that one may know that he can make his unity with experiences and does not need to get down under them.

LOVE for the Intelligent Power that is working through the individual.

INTEGRITY in the living. Because of the power and God qualities that man is endowed with, he must be worthy of the trust.

NATURALNESS, in living and expressing. If there is the sincere desire to be healed one may become over zealous and find himself in bondage because he is trying to find it in the same way that every truth student, to whom he has talked, has found it.

Turn to the Source within the Soul for guidance. This is the privilege and joy of each individual and the realization which he experiences is just a little different from any other. *It is his own.*

GENTLENESS, in thinking, speaking and in the handling of things. Gentleness is a characteristic which is the result of the practice of the Omnipresence.

David listened to the old brook in the hills.

"Thy gentleness hath made me great."

HEALING VERSES FROM THE BIBLE.

One of them, when he saw that he was healed—with a loud voice glorified God.—Luke 17:15.

And the prayer of faith shall save the sick and the Lord shall raise him up.—Jas. 5:15.

Serve the Lord and he shall bless thy bread and thy water, and I will take sickness away from the midst of thee.—Ex. 23:25.

In that same hour he cured many of their infirmities and plagues—and unto many that were blind he gave sight.—Luke 7:21.

He gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease.—Matt. 10:1.

Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all thine iniquities; who healeth all thy diseases.—Psa. 103:2, 3.

HEALING THOUGHT FOR THE WEEK.

This moment I am realizing that my body is Spirit Substance. It is the temple of the living God whose temple is holy.

The Divine Science Weekly

Published and copyrighted by The Colorado College of Divine Science, 1819 East Fourteenth Avenue, Denver, Colorado, Nona L. Brooks, President.

Acceptance for mailing at special rate of postage provided for in section 1103, Act of October 3, 1917, authorized March 14, 1919.

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Yearly subscriptions two dollars. Single copy ten cents.
Foreign subscriptions two dollars and fifty cents.

IN GOD WE TRUST

To the Vines at The Divine Science College Door

Namasta, dear friends, for indeed I have come to feel that you are my friends. I have watched you climbing there on both sides of the College door; one of you seemingly by leaps and bounds, one of you more slowly. As far as my eyes can tell me each of you has had like opportunities for development—the same soil in which to find root, the same substance upon which to build, the same bright sun to give you warmth and light, the same rains to cool and refresh you, the same summer winds to blow around you and caress you. As I looked at you today I felt a great comradeship with you, yes, even with you, brave friend at the left; you who have grown so splendidly tall, for, I, too, have known my times of unflinching trust when I have used, as you are using, each difficulty as a stepping stone to higher things. I love you; your strength and your courage command my respect. We need more of your kind. For you, little faltering friend at the right of the door, I feel a great tenderness, for, I, too, have had these times when progress has seemed very slow; in fact, when there seemed to be no progress.

There are the same marks of great beauty in you both,—strong tendrils, beautifully formed leaves, wonderful coloring; and I know that the same Perfect Life is there. Have you, little friend at the right, looked at your neighbor and marveled at his growth? Have you wished that “the fates” had been kind to you, as they have been to him, and have made your way as pleasant as his? Have you longed for him to reach out a hand across the door to lift you along? Have you sometimes felt that the effort was not worth while and that you would just stop trying? I wonder!

While I stand looking at you today, and loving you because we seem so closely akin, lo, a voice is saying, “At least your little friend clings to the strong wall.” Hence from you I carry away this treasure down deep within my heart. You are teaching me the lesson of steadfastness. I, too, will cling, cling to the very highest and best that I know. Our dear friends can show us the way, and by their beautiful growth they can call to us, “Come up higher.” But you and I must take each step for ourselves.

Let us thank the dear Father for the friends that grow so tall and so fine that they point the way; but more than all let us thank Him for that Divine Urge within each one of us, that glorious Reality

of you and me, that keeps us clinging to the Highest. My thoughts are with you as you enter your winter of restful activity in preparation for a summer of radiant expression. I shall await that first visible sign in the springtime of the Life within, and I shall cry out with great joy, “Namasta, dear friends.”

—Edna M. Patterson.

Note:—Namasta is an East Indian expression used by the people in greeting one another. It means, “I salute the Divine in you.”

Miss Brooks Leaves For Lecture Tour

Miss Brooks is leaving Denver early in November with a host of good wishes from all of her people for a four weeks' journey. Her itinerary is as follows: Milwaukee, November fourth to ninth, inclusive; Chicago, November tenth and eleventh; St. Louis, November twelfth to sixteenth, inclusive; Oklahoma City, November eighteenth to twenty-second, inclusive. Miss Brooks will give addresses and also conduct class work in the different cities. Miss Brooks will attend the meeting of the executive board of the I. N. T. A. later in November in St. Louis.

We have word from Milwaukee that The First Divine Science Church and The First Unity Society have arranged for a special meeting during the time that Miss Brooks is in the city.

Autumn

The autumn haze is deepening
On hilltop and in glade,
The autumn tints are glowing
In leaf and vine and blade.

Too, the wind is growing fitful;
I can hear it sigh and moan
Through the trees and loosened casements;
Loathe to feel the summer gone.

As the shades of purple deepen,
And the sun's rays cooler grow,
Lo, the frost king spreads his mantle
Over all, both high and low.

Every leaf and bud and blossom
Shares alike his blithing touch.
Rudely thus are nature's beauties
Shorn of all their loveliness.

But they are not gone forever,
Only just beyond our view,
Till the deeper self within them
Feels the throb of life anew.

All our lovely cherished treasure
Will return in added glory,
Breathing forth to us the secret
Of our immortality.

—Rosamond N. Garard.

“I am faithful to the least in Nature that the circle be not broken; as I fail not, no part of the whole ever fails.”—*Warnack*.

A Background for the Study of the Bible

KEY-NOTE: ASCENDING REVELATION.

HISTORY OF THE NORTHERN KINGDOM

I.

FROM THE REVOLUTION OF JEROBOAM TO THE REVOLUTION OF OMRI.

(Read I Kings 11:26—14:20.)

TOWARD the close of the reign of Solomon there were signs of revolt in the tribe of Ephraim. Jeroboam, a young officer, "a man of valor," to whom Solomon had given the oversight of the Joseph tribes, was the ambitious leader. When Jeroboam fortified Zereda, his native city, Solomon became aware that a revolution was brewing.

About this time, Alujah, the prophet, comes upon Jeroboam alone in a field, and rends his outer garment into twelve pieces, saying, "Take thee ten pieces, for thus saith the Lord, the God of Israel, Behold I will rend the kingdom out of the hand of Solomon and will give thee ten tribes." (Read I Kings 11:26-40.)

This communication, although meant for Jeroboam alone, may have become widely known throughout the kingdom, for one of the records makes this the reason for Solomon's seeking to kill Jeroboam and his consequent flight to Egypt, where he was welcomed by Shishak.

Thus the word of the prophet may have been a determining influence among the northern tribes and have played a part in bringing about the schism in the united kingdom; for at Solomon's death "they sent and called Jeroboam from Egypt." He may have managed the whole affair at Shechem during the revolt of the northern tribes. At any rate, he was at hand and was immediately proclaimed king, the choice of the people.

Shechem, the largest city, was fortified as capital of the new kingdom.

THE POLICY OF JEROBOAM.

Then Jeroboam said to himself, "Now the sovereignty will revert to the house of David. If this people go up to offer sacrifices in the temple at Jerusalem, then will the heart of the people turn again to their lord, even to Rehoboam, king of Judah; and they will kill me. So the king took counsel with himself, and made two calves of gold, and said unto the people: 'You have gone up unto Jerusalem long enough. Behold your gods, O Israel, which have brought you up from the land of Egypt.' And he set up the one in Bethel and the other in Dan."

The record goes on to say that he made priests from all the people—not from the house of Levi; that he ordained feasts corresponding to the feasts in Judah and that he offered sacrifices to the calves he had made.

This act of Jeroboam is the feature that made his reign notorious.

The late prophetic editor of the Book of Kings bitterly and repeatedly condemns Jeroboam in establishing the worship of the golden calves, referring to it as "the sin wherewith he made Israel to sin." It must be remembered that this editor looked at the act of Jeroboam from the higher level

of several centuries of spiritual unfoldment; that during those years the concept of Jehovah had been changing from a primitive, material concept to a higher and more spiritual concept. Through the work of the prophets, the seers, who were open to the impressions of the Spirit, there had been in progress a constant, spiritual evolution, an *ascending revelation*. Between the time of Jeroboam and the time of the post-exile prophet-editor a great expansion of the thought concerning Israel's God had taken place.

In defense of Jeroboam *Hastings' Bible Dictionary* has this illuminating comment:

"With regard to the religious significance of this action on the part of Jeroboam, it is now admitted on all hands that the bulls are to be recognized as symbols of Jehovah. He, and He alone was worshipped both in the wilderness (see E. 32:5, a feast to Jehovah) and at Bethel and Dan under the symbol of the golden bull. For the source of this symbolism we must not look to Egypt, as did the scholars of former days, but to the primitive religious conceptions of the Semitic stock to which the Hebrews belonged. Evidence, both literary and monumental, has accumulated in recent years showing that among their Semitic kin the bull was associated with various deities as the symbol of vital energy and strength. Jeroboam, therefore, may be regarded as having merely given official sanction to a symbolism with which the Hebrews had been familiar."

Realizing the necessity of establishing a strong counter attraction to the temple at Jerusalem, Jeroboam simply revived the popularity of the venerable holy places in the northern section, at Bethel and Dan, and provided the ancient golden images for the worship of Jehovah in addition to the altar, asherah and sacred stone which were already there. (II Kings 25:13.)

Whether Jeroboam was aware of the consequences of this act, and deliberately sacrificed the spiritual welfare of the people to carry out his own political aims we cannot say. The historian presumes that this was the case and is unsparing in pronouncing judgment upon the man "who made Israel to sin." Whatever may have been the motive, Jeroboam's act marked a serious retrogression in the history of Israel. His hand was at the helm and in this act he headed the northern kingdom toward immediate confusion and later destruction; wittingly or unwittingly, he turned the people directly away from spiritual progress, backward into image worship whence they had emerged, away from dawning spiritual light into the ancient darkness. The symbols of the bulls at Bethel and Dan could not compare with the Ark and its mystic cherubim that symbolized the Presence of Jehovah in the temple at Jerusalem. There was a vast psychological dif-

ference in the appeal: the Jeroboam symbol tended strongly toward the material and sensual; the Ark and the cherubim lifted the thought of the worshippers toward the invisible Presence and led them ever toward a truer and higher understanding of God.

Without reading the biblical account of Israel's subsequent history, one could easily predict the train of tragic events that followed this retrogression course of king and people.

Throughout Jeroboam's reign there was constant war between Judah and Israel, and notwithstanding a former friendship, Shishak, Pharaoh of Egypt, overran Jeroboam's fertile valleys in a plundering raid, with apparently no resistance. (This expedition is recorded in inscriptions at Karnak, Egypt.)

Jeroboam's throne had not the prestige of the house of David. His kingdom lacked coherence—tribal instinct was still strong. To maintain his position and hold together the loosely connected tribes, all the while contending with foes, both within and without, required great ability; but the fact that he reigned for twenty-two years and was able at his death to hand down to his son the kingdom intact, proved his strength of character.

Nadab, the son, had reigned but two years when he fell a prey to the conspiracy of Boasha who seized the throne and exterminated the whole house of Jeroboam.

Boasha's reign of twenty-two years was one round of war with Judah. Elah, his son, succeeded him, but after a brief reign was slain in a drunken debauch by Zimri, one of his military commanders, who took the throne. Upon this news the people revert to their prerogative of choosing their king, and "all Israel made Omri, commander of the army, king over Israel. So Omri went up from Gibbethon and all Israel with him, and they besieged Tirzah. When Zimri saw that the city was taken, he went into the castle of the royal palace and burnt the royal palace over him. Thus he died." And thus closes the first period of the history of the northern kingdom.

(The next article will cover the period: The Revolution of Omri to the Revolution of Jehu.)

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"How can I call thee who art always here,
How shall I praise thee who art still most dear,
What may I give thee save what thou hast given,
And whom but thee have I in earth or heaven?"

Do not think it wasted time to submit yourself to any influence which may bring upon you any noble feeling.

—J. RUSKIN.

"Prayer is giving oneself in power into the thing one wishes to know—not to acquire. One cannot acquire through prayer."

"Wherefore, thou art no more a servant, but a son."

The Divine Science Reading Room, 416-417 Barth Block (corner 16th and Stout Sts.), will be open daily except Sunday. You will always be welcome, especially at the noon-hour Healing Service.

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